

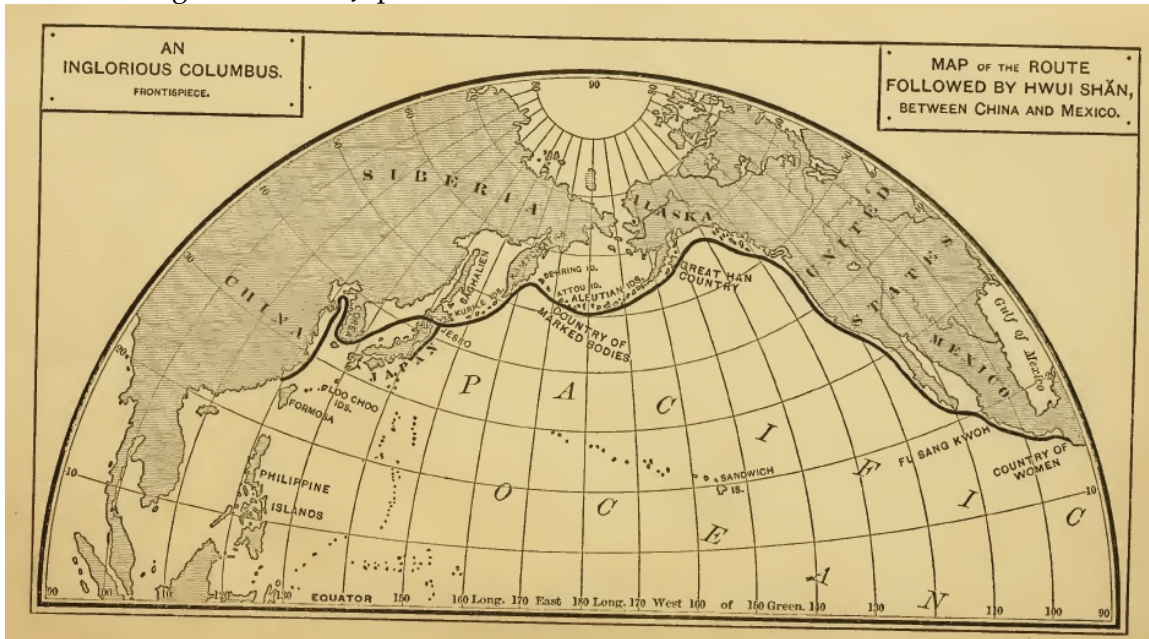
Fusang refers to several different entities in ancient Chinese literature, often either a mythological tree or a mysterious land to the East. In the *Classic of Mountains and Seas* and several contemporary texts, the term refers to a mythological tree of life, alternately identified as a mulberry or hibiscus, allegedly growing far to the east of China, and perhaps to various more concrete territories east of the mainland. This legend is over a thousand years old. According to the narrative, a 90 year old Buddhist monk cloister named Hui Shen [Universal Compassion], originally from Afghanistan, and five other Buddhist monks are said to have traveled to lands in the most distant east, beyond China, during the reign of Emperor Ming in the Southern Sung Dynasty (420-479 AD/CE). He described the destination as a place 20,000 Chinese *li* east of *Da-han*, and also east of China (according to Joseph Needham, *Da-han* corresponds to the Buriat region of Siberia). The narrative's details concerning the path by which Hui Shen reached this eastern land are not clear, and this ambiguity has led to a great deal of speculation as to where he and his companions actually went. Hui Shen called the land *Fusang*, a name that gives us few clues other than the fact that *sang* means "mulberry tree," and that the voyage there was by sea. The narrative provides some hazy details about *Fusang*, but nothing sufficient to make a positive identification. Various modern writers have claimed, and others denied, that the place discussed in the tale is, in fact, America. In the legend itself, of course, the descriptions are too vague to make any such assertion.

Upon his return Hui Shen reported his findings to the Chinese Emperor. His descriptions are recorded in the 7th century text *Book of Liang* by Yao Silian, and describe a Bronze Age civilization inhabiting the *Fusang* country. The *Fusang* described by Shen has been variously posited to be the Americas, Sakhalin Island, the Kamchatka Peninsula or the Kuril Islands. Later Chinese accounts used the name *Fusang* for other, even less well-identified places. The story of Hui Shen is found in several other Chinese versions dating back to the seventh century AD. However, the story did not reach Europe until the 18th century.

In the version of the Hui Shen story found in the 14th century *Wen xian tong kao* [Comprehensive Studies in Literature], we encounter a series of increasingly remote locales. First, we read of *Wen Shen*; this term literally means "marked bodies" and may refer to a land inhabited by tattooed peoples, such as the *Ainu*. The text says that *Wen Shen* is situated to the northeast of Japan, but we are given nothing more specific than that. The text then speaks of a place called *Da Han*, a term that literally means "Great China." However, apparently this is not the land of China itself, since another Chinese text, the *Liang shu* [History of the Liang Dynasty], tells us that *Da Han* is found more than five thousand *li* east of *Wen Shen*, which itself is already beyond Japan. After *Da Han*, the text tells us, is *Fusang*.

Japan was also one interpretation of the term *Fusang*. However, Hui Shen's report differentiates *Fusang* from the ancient Japanese kingdom of *Wo*, which has been tentatively located in Kinki, Kyushu, or the Ryukyu Islands. The term *Fusang* would later designate 'Japan' in Chinese poetry. Since Japanese *Nihon* [lit. 'Root', i.e. source,

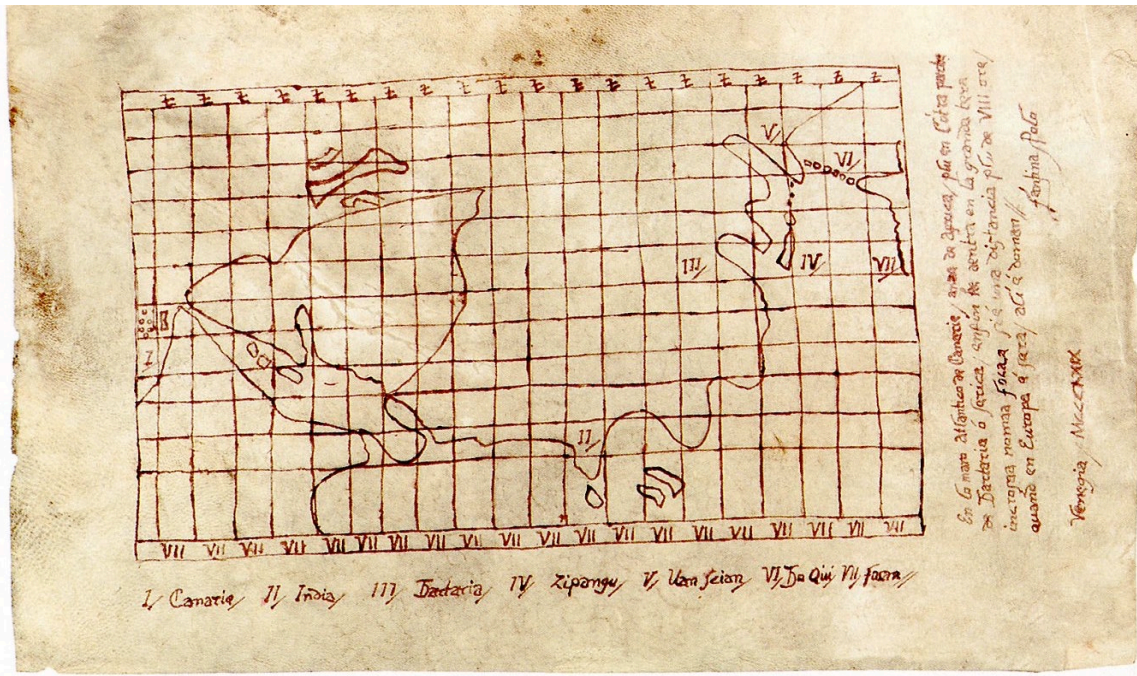
birthplace, origin of the Sun] or Chinese *Riben* was the name for Japan, some Tang dynasty poets believed *Fusang* “lay between the mainland and Japan.” *Fusang* is pronounced *Fus*? (from classical *Fusau*) in the Japanese language, and was one of the names to designate ancient Japan.



There is a set of maps, known as the *Rossi Collection*, that are purported to be from the mid-14th century and are attributed to Marco Polo's three daughters (see *monograph #228.1 on this website*). What is important here is that this name, *Fusang*, appears in the maps in the *Rossi Collection*, and that it is used to refer to part of the North American continent. As will be displayed below, this connection to North America, in fact, is repeated in later European cartographic interpretations of the Chinese tale.

Moreover, we can actually identify some very clear matches between the odd toponyms in the *Rossi* maps and texts and the places mentioned in the story of Hui Shen. We can also find matches with locales discussed in other old Chinese accounts. We see a direct correspondence from the 14th century account to the toponyms found in the *Rossi* maps: *Uan Scian* = *Wen Shen*, *Ta Can* = *Da Han*, and *Fusan* = *Fusang*. We might also note that the story of Hui Shen says that beyond *Fusang* there is a "Kingdom of Women," much as the *Sirdomap Map* in this collection has an "Island of Women"; this is a place that also appears in the traditional Polo narrative.

Therefore, those who made the Polo maps that mention *Fusang* either were working after that time or drew the maps before that time, basing their depictions on the original Chinese texts or some early translations, and other source materials. The American hypothesis was the most hotly debated one in the late 19th and early 20th century after the 18th century writings of Joseph de Guignes were revived and disseminated by Charles Godfrey Leland in 1875. Sinologists including Emil Bretschneider, Berthold Laufer, and Henri Cordier refuted this hypothesis however, and according to Joseph Needham the American hypothesis was all but refuted by the time of the First World War.



Fantina Polo Map I

The *Fantina Polo Map I* is a map covering Europe, northern Africa, and Asia, set in a kind of "longitude-latitude" grid, with place-names referred to by a series of Roman numerals. The map is signed "Fantina Polo" with the year "1329." Very similar gridded configurations are found in two other maps in this series. Another map, the *Fantina Polo Map 2*, is also signed by Fantina Polo. It bears the same date and takes the form of an oval cartouche.

The place-names here are referred to by a series of Roman numerals. Similar gridded configurations can be seen in the *Moreta Polo Map I* and the *Moreta Polo Map 2* and run as follows:

- I. Canaria [i.e., Gran Canaria, one of the Canary Islands]
- II. India
- III. Tartaria [i.e., "Tartary"]
- IV. Zipangu [i.e., the early Italian name for Japan]
- V. Uan Scian [meaning unknown, possibly *Wen Shen*]
- VI. To Qiu [meaning unknown]
- VII. Fusan [meaning unknown, possibly *Fusang*]

A rough rendering of the text in English is:

From the Canaries in the Atlantic Ocean off Africa, [to] beyond the other part of Tartary or Serica, [and] finally [to the] interior of that great land that has been crossed, named Focaa, is a distance of more than eight hours; when in Europe it is evening, there it is tomorrow.

Fantina Polo, Venice

1329

In this text and in the numbered key, it appears that at some point in the document's history *Fusan* was written over to render it as *Focaa*.



Ch'önhado from Chonha Chido [Map of the World], hand-copied manuscript map, Korea mid-18th century. Geography and Map Division, Library of Congress (77.2a) #231

The *Ch'önhado*, literally “Map of the world beneath the heavens”, or sometimes *Cheonha jeondo*, literally “Complete map of the world beneath the heavens”, is a peculiar type of circular world map developed in Korea during the 17th century. It is based on the Korean term for map, *chido*, translated roughly as “land picture” (see monograph #231).

This manuscript *Ch'önhado*, or world map, is a very common feature of Korean hand atlases. It is the first map in a Korean atlas and was perhaps copied from a Chinese source. The place names are derived from mythical places noted in Chinese classics and from known lands around China, which occupies the center of the map. In East Asian traditional cartography, the “Maps of the Under-heaven” (*Tianxia tu*, Korean *Ch'önhado*, sometimes the “General map of the Under Heaven” *Tianxia zongtu*), or the so-called

“wheel” maps. The maps, indeed, have a round frame somewhat resembling a wheel. The “wheel” maps convey an overall view of the world to a considerable extent based on the “Itineraries of Mountains and Seas”, the most comprehensive and systematized of the terrestrial descriptions to have survived from ancient China, and one of the principal early texts describing *Mount Kunlun* as the location of the Yellow River source.

Wheel maps are a fascinating mix of fact and fiction, with reality giving way to fantasy as it moves outward from the center of the known world. Again, many of its names and topographical features derive from an archaic Chinese book of geographical lore, called the *Shan Hai Ching* [Classic of Mountains and Seas, 4th century B.C.]. Some scholars have identified Buddhist influences in its legendary trees and mountains. Of particular interest are the fantastical descriptions of people and places in the extreme East (or Pacific region) and the West (Europe), the latter is often described on *Ch’onhado* as the “great wasteland.” To the east of the map are the lands “where wood is eaten,” and others inhabited by “hairy people.” To the north, things become even stranger, with lands of “tangled string,” “people without bowels”, and a land labeled simply, “uninteresting.” Although they are the product of very different beliefs from the Christian maps of the same era, the fabulous places and monsters of the *Ch’onhado* demonstrate a shared stylistic affinity with medieval European Christian *mappaemundi*.



Land of Fusang. To the far east of China is the mythical island of Fusang, where the sun rises and the fabled mulberry tree of life is located. Speculation continues into the location of Fusang. Many 19th century scholars believed it to be the west coast of America and the name appeared on maps of northwestern America throughout the 17th/18th centuries. However, the map's fusion of real and sacred topography hints that it may have existed in a spiritual rather than terrestrial space.

One is struck by the quaintness of the *Ch’onhado mappaemundi*, usually found at the beginning of the existing atlases. As illustrated in the example above, this style of *mappaemundi* could be described as the medallion portrait of the right profile of a man, with carefully dressed hair and with his mouth open. The head forms the “central world continent”, in which the *Celestial Empire* occupies almost the middle of the face. The

front, or eastern part, of the coiffure represents Korea, the chin and neck, to the south, Annam and India; the back or western part of the coiffure the Western countries. This central continent is surrounded by a great ocean, in which there are numerous islands. Outside the ocean is a second continent in the form of a ring, which, in its turn, is surrounded by an immense and "endless ocean". In the latter are two islands, one to the east and the other to the west. In some manuscripts there is a third island to the south. According to H.B. Hulbert, the map is considered "complete", that is, nothing is conceded as being unknown, it was considered unwise to allow the public to suspect that the cartographer did not know of the existence of any land. As is shown throughout monograph #231 there were slight variations in the renderings of *Ch'önhado* maps.

One of the most important names on *Ch'önhado* maps is that of *Fusang*, located to the extreme right of the map. In Korean and Chinese legend this land lays 70,000 *li* [21,000 miles] to the east of China. In that country grew enormous trees, 400 feet in height. As mentioned, some scholars think that this area refers to America, which, of course matches the description and location. The distance is exaggerated, but the fact that it lies far to the east, and that it grows such phenomenal trees, would indicate that the land mentioned is the Pacific coast of America; but it should be noted also there are two other places named *Pusang* [Fusang] as well, so that it appears that the Chinese were somewhat unsure of its location (or the interpretation of the term *Pusang* [Fusang] needs to be clarified).

H.B. Hulbert interpreted the place-names on this map by noting somewhat north of *Pusang* [Fusang] lies the *Heaven Balance Mountains*, which reminds him of the tale of Atlas. He also speculates that the *Land of Superior Men* could refer to the Aztec civilization, which was experiencing its zenith at the time this map was made. In the *Land of Women* Hulbert finds a counterpart to the Amazons of Western mythology. To the south there is the *Land Where People Do Not Die*, evidently the *Sheol*, *Happy Hunting-grounds*, *Valhalla* of the West. The *Land Where People Have Animal's Heads* and the *Land of Giants* are a Brobdingnagian conceit. In the far west we find the *Cloud-governed Land* that may be a reference to the British Isles.

From the European perspective, it was not until the late 17th century that the west coast of North America had been an objective of the European explorers, some still attempting to find a northwest passage. Some 18th century European maps locate *Fousang* north of present-day California, in the area of British Columbia. However, any American location does not match the claim for horses (which did not exist in North or South America at that time) or the domestication and milking of deer.

In 1761, de Guignes presented a paper to the French Royal Academy on his findings concerning the account of Hui Shen. This paper was entitled "*Recherches sur les navigations des Chinois du cote de l'Amerique, & sur quelques peuples situes a l'extremite orientale de l'Asie* [Research on the navigation of the Chinese on the coast of America, & on some peoples located at the eastern end of Asia]. In this work, he stated his belief that *Fusang* referred to Mexico. De Guignes went on to claim that the people and places described in the ancient Chinese account were the Indians of Mexico and the regions of the southwestern United States.

It was not until many years later that these assertions were contested. In 1831, Heinrich Julius Klaproth, a German sinologist, attacked de Guignes's view. But the debate was not over; Karl Friedrich Neumann, another sinologist, reiterated the original French interpretation and provided translations of the original Chinese texts. Charles Hippolyte de Paravey, also supporting the idea that *Fusang* referred to the Americas,

generated two books on the subject. In the United States, the discussions continued with Hubert Howe Bancroft, who treated the question of *Fusang* in his book *Native Races of the Pacific States*. Another analysis by the sinologist Samuel Wells Williams appeared a short time later in a scholarly journal.

However, the best-known work in America concerning this Chinese tale was that of Charles Godfrey Leland. Leland had been a student in Heidelberg, and there he had heard Neumann speak on the topic of *Fusang*. Leland sought to bring Neumann's ideas to America, and in 1850, they appeared in *Knickerbocker Magazine*. In 1875, Leland's treatment of *Fusang* came out in book form, with the publication of *Fusang; or, The Discovery of America by Chinese Buddhist Priests in the Fifth Century*. This book provided Neumann's recounting of the story of Hui Shen, as well as a discussion of the navigation of the Pacific Ocean, and a look at possible connections between American antiquities and Old World artifacts.

According to the report of Hui Shen to the Chinese during his visit to China, described in the *Liang Shu*:

Fusang is 20,000 li to the East of the country of Dàhàn (lit. 'Great Han'), and located to the east of China (lit. 'Middle Kingdom').

On that land, there are many Fusang plants (perhaps red mulberry) that produce oval-shaped leaves similar to paulownia and edible purplish-red fruits like pears. The place was rich in copper and traces of gold and silver but no iron. The native tribes in Fusang were civilized, living in well-organized communities. They produced paper from the bark of the Fusang plants for writing and produced cloth from the fibers of the bark, which they used for robes or wadding. Their houses or cabins were constructed with red mulberry wood. The fruits and young shoots of the plants were one of their food sources. They raised deer for meat and milk, just as the Chinese raised cattle at home, and produced cheese with deer milk. They traveled on horseback and transported their goods with carts or sledges pulled by horses, buffalo, or deer.

The most ardent promoter of *Fusang* cartographically was the French geographer Philippe Buache (born La Neuville-au-Pont, 7 February 1700; died Paris, 24 January 1773). Buache was trained under the famous geographer/cartographer Guillaume Delisle, whose daughter he married, and whom he succeeded in the Académie des sciences in 1730. Buache was nominated first geographer of the king in 1729. He established the division of the world by seas and river systems. He believed in a southern continent, a hypothesis that was confirmed by later discoveries. In 1754, he published an *Atlas physique*. Below are examples of his and others' representation of *Fusang* on the northwest coast of North America.

The cartographer Philippe Buache (1700-1773) put a land labeled *Fousang des Chinois* on a region of the Pacific northwest coast of North America on his 1752 map of these regions, the *Carte des terres nouvellement connues au nord de la Mer du Sud tant du Cote de l'Asie que de Cote de l'Amerique* Buache was working directly from the translation of de Guignes; the subtitle of this map was *Avec la route des Chinois en Amerique vers l'an 458 de j.C. tracee sur les connoissance geographiques que Mr. de Guignes a tirees des annales chinoises par Philippe Buache* [With the Chinese route to America around the year 458 AD traces on the geographic knowledge that Mr. de Guignes drew from the Chinese annals by Philippe Buache.]. On the map itself, we see the supposed route of Hui Shen, labeled *Route des Chinois en Amerique vers l'an 458 dej.C.*, as well as the toponyms *Venchin*, *Ta-Han*, and finally *Fousang* - that is, *Wen Shen*, *Da Han* and *Fusang*.

Antonio Zatta's map *Nuove scoperte de' russi al nord ...* [New discoveries of the Russians in the north ...], which appeared in Venice in 1776, has the label *Fou-sang*, *Colonia de[i] Cinesi* in roughly the same locale as Buache's work.



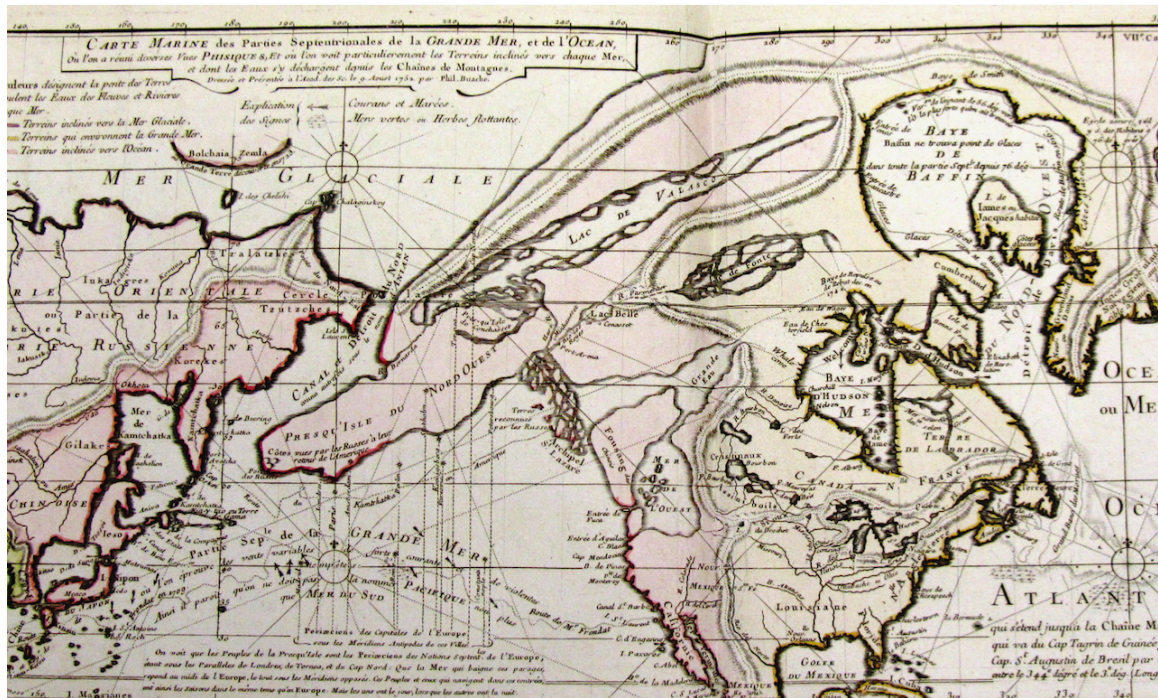
Map of the Pacific northwest from Antonio Zatta, 1776 showing "Fou Sang" near "C. Fortuna" which he describes as a Chinese Colony. Fusang of Fousang is a region first documented by the Chinese Buddhist missionary Hui Shen in the fifth century. Hui Shen describes a land some 20,000 Chinese Li (c. 8000 km) east of the China coast. Fousang is described in considerable detail in the seventh century Book of Liang by Yao Silian. There are also accounts that the land was settled c. 220 BC by a Chinese Emperor of the Han Dynasty. In later days Fusang was commonly used in Chinese poetry to designate Japan, however earlier references keep it distinct. In any case, Hui Shen's description of Fusang with regard to distance and geography, corresponds more with the coastlands of North America than with Japan.





Carte des Nouvelles Decouvertes by Philippe Buache, 1772. Here Fusang is spelled "Fou-sang" and is located next to the mythical Mer de l'Ouest [Sea of the West]





A portion of another chart by Philippe Buache, 1762

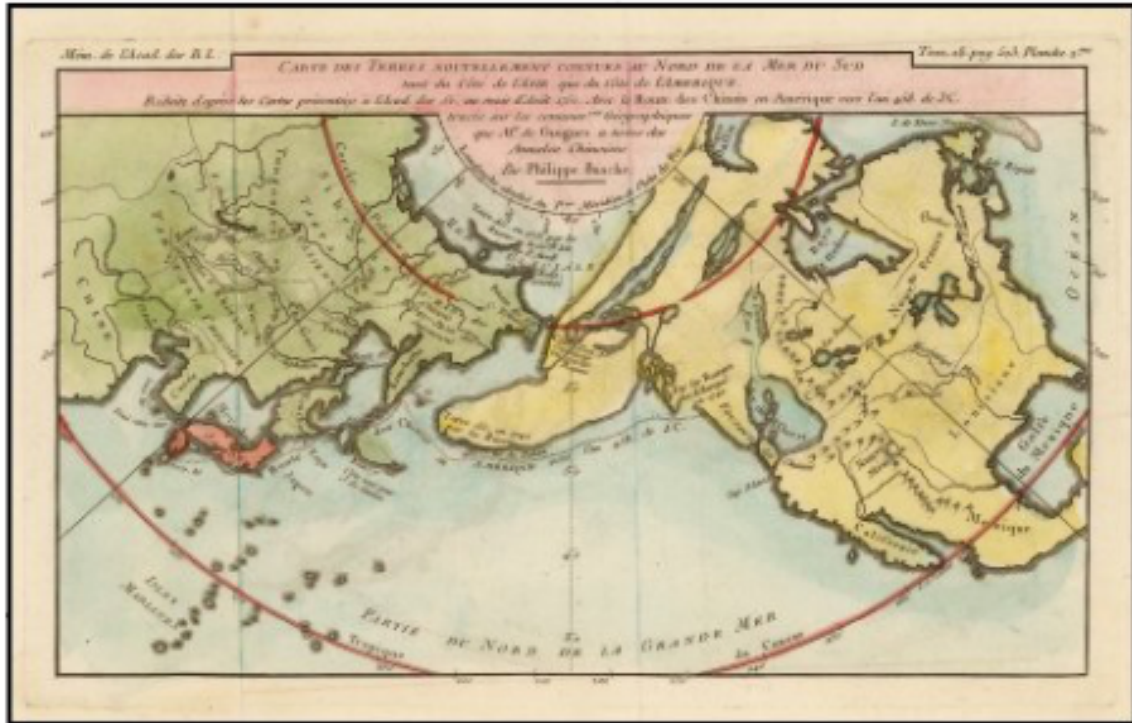


"Fousang des Chinois"



A 1762 map also by Philippe Buache





A chart by Joseph de Guigenes, 1752 with "Fousang des Chinois"



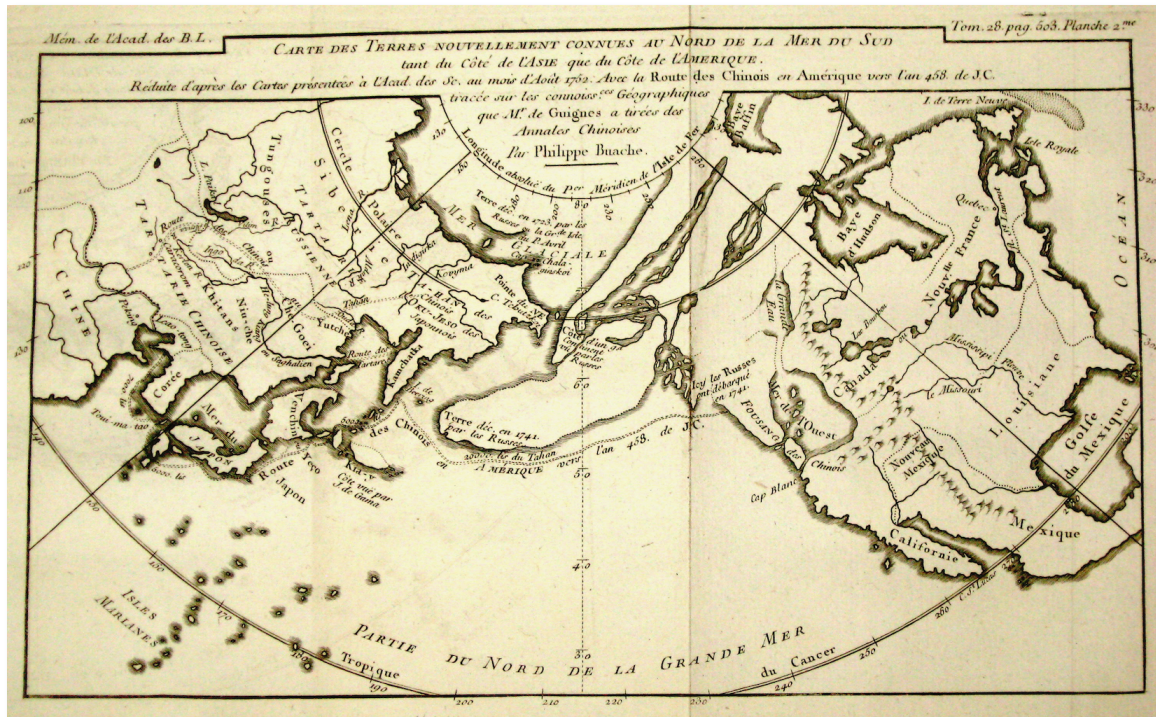


A 1720 world map by Philippe Buache









On this Philippe Buache chart "Fousang des Chinois" credits an exploration by the Chinese

These are landmark maps in the history of northwestern cartography, charting the common boundaries of North America, Asia and the fictitious *Fusang* and *Mer de l'Ouest*. French cartographer Philippe Buache's map illustrated the recent findings of explorers Aleksey Chirikov and Vitus Bering, a legendary pair of adventurers who led a Russian-sponsored expedition to Northwest America. (Chirikov is recognized as the first European to land on the northwestern coast of North America). Buache likely had special access to this Russian expedition's findings as Buache's brother-in-law, Joseph Nicolas Delisle, served as Russia's official court cartographer. Nevertheless, while portions of Buache's map were based on firm topographical data, his work remains most famous for lending false credence to the reportings of explorers Juan De Fuca and Admiral De Fonte. De Fuca and De Fonte both claimed to have found evidence of a Northwest Passage, providing a much sought-after link between the Pacific and Atlantic Oceans.

The 1,200 mile long *Mer de l'Ouest*. [Great Bay or Sea of the West] pictured on Buache's maps, was supposedly discovered by Juan De Fuca in 1592. At that time, De Fuca claimed he had found a large inland sea in the American Northwest, which was connected to the North Sea by a strait. In 1640, as he was sailing north from the Pacific coast of South America, Spanish admiral Bartholome de Fonte also claimed to have discovered a large network of bays and rivers in the northwestern region of America. De Fonte further maintained that when he reached this area he had come in contact with another sailor who had claimed to have reached the northwest by traveling west from Boston. Though both De Fuca's and De Fonte's reports turned out to be nothing more than over-imaginative speculation, several members of the French cartographical school long supported the explorers' theoretical claims. Such cartographers included, most notably, Buache himself and his second brother-in-law, Guillame Delisle. It also provides false evidence of a passage that only ever existed in legend.



Fousang des Chinois on a 1792 French map



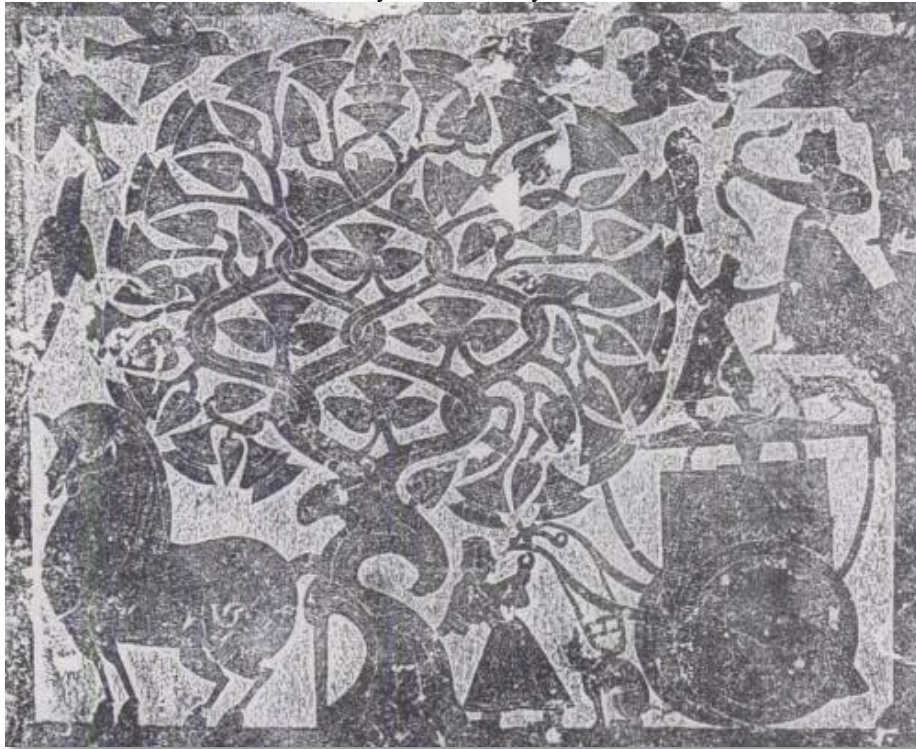
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This map of the northern hemisphere provides a good early image of the Russian Discoveries in the area around Alaska, and includes the major myths of the time, including:

- *Fusang* of the Chinese -- early Chinese discovery of America
- *Mer de Ouest [Sea/Bay of the West]*, with a river reaching Hudson Bay
- Curious River attributed to De Fonte, extending to Baffin Bay.
- Wide open Northwest Passage

Perhaps most fascinating is the tracks of the arctic voyage of David Melgueiro in 1660. Melgueiro was supposed to have been a Portuguese navigator and explorer. He allegedly sailed across the Northeast Passage in 1660 by travelling from Japan to Portugal through the Arctic Ocean, at a time when Portuguese vessels were banned from Japan. According to the story of a diplomat and French spy in Portugal, the Seigneur de La Madelène (or Madeleine), he found records that a Captain David Melgueiro, at the command of the Dutch ship *Eternal Father*, left the island of Tanegashima, Japan (Kagoshima Prefecture) on March 14, 1660, sailed north and entered the Arctic Ocean through the Bering Strait (known at the time as *Strait of Anian*). The expedition reached 84° N and, upon sighting Svalbard, headed south, towards Scotland and Ireland. Carrying on board a number of emigrant passengers back to Europe with valuable goods. The ship finally arrived in 1662 at Porto, Melgueiro's birthplace.

La Madelène was allegedly murdered when he was preparing to leave Portugal to reveal Melgueiro's achievement to the French. In 1754 the French geographer Philippe Buache traced in his memoirs the route taken by Melgueiro on a 1649 map drawn by a Portuguese identified only as Teixeira. The map was found in the French Navy archives. How the French Navy acquired this map would be a Portuguese state secret as well. Modern scholars dismiss the veracity of the story.

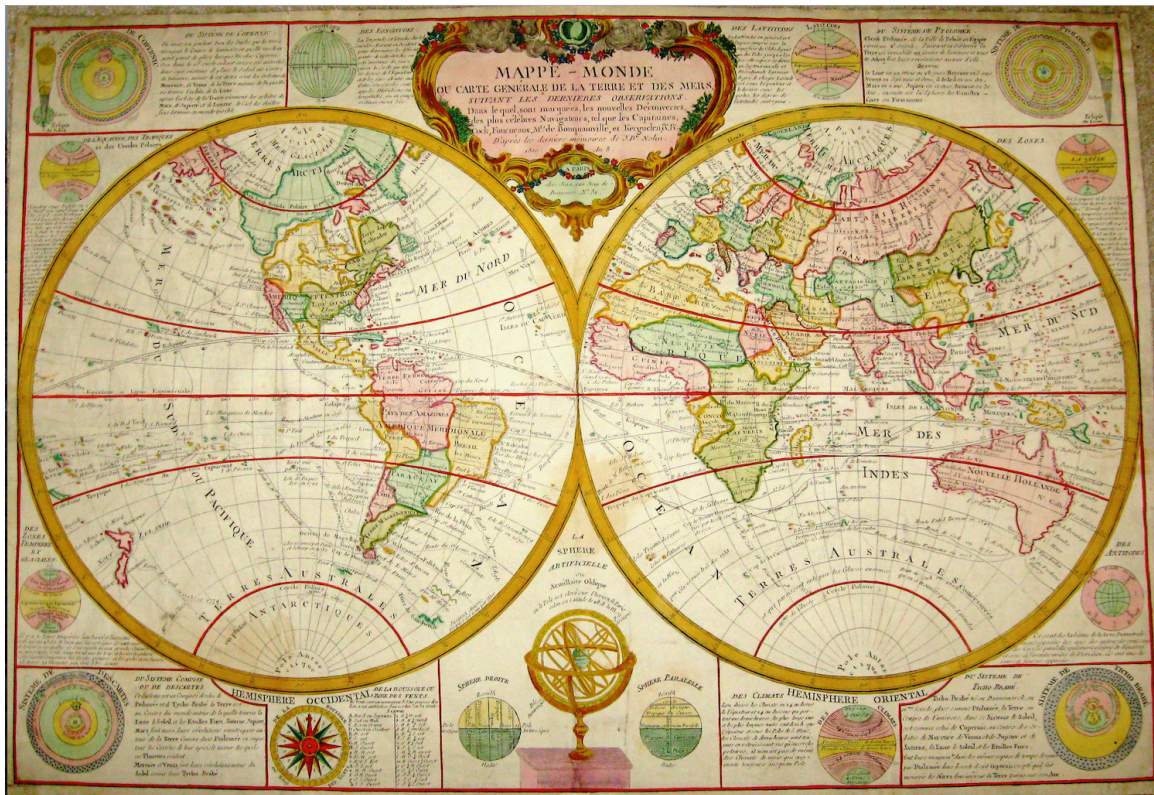


Chinese print of a Fusang/mulberry tree on the Wu liang shrine relief

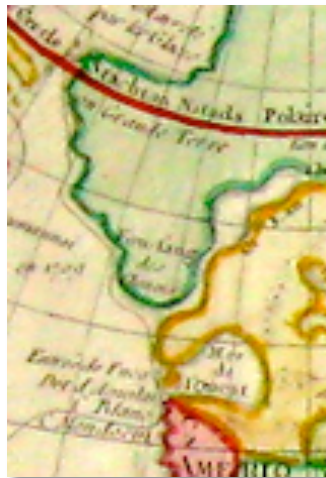


A 1781 chart again by Philippe Buache





World map by J.B Nolin, 1825, with Fousang occupying the large green area, again near the Mer de l'Ouest

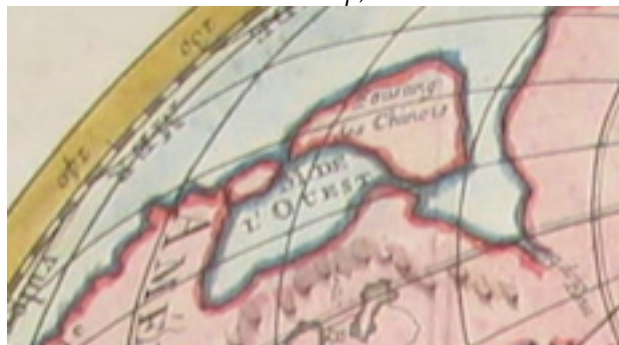




Map of North America by William Doylellb, here Fusang is labeled "Fucasia"



A world map, 1772



"Fousang des Chinois"

Summary: Although most scholars identify *Fusang* with either the mythical East or (later) Japan, beginning in 1761 Western writers like Joseph de Guignes and Charles G. Leland argued that the text referred instead to various parts of North America, ranging from British Columbia to Mexico. Although Gustaaf Schlegel debunked the claim more than a century ago (America, for example, had no horses in 499 CE), some fringe historians continue to support the identification of *Fusang* with America.

Yao Silian *Liang Shu*, Geography Section, entry for "Fusang-guo" 635 CE

Translated by Charles G. Leland 1875

The following account of the mythic land of *Fusang* appears in the court chronicle of Yao Silian written around 635 AD/CE, quoting the secondhand account given by his father, Yao Cha, of events of 499 CE.

Fusang-guo

During the reign of the dynasty Tsi, in the first year of the year-naming, 'Everlasting Origin' [499 CE], came a Buddhist priest from this kingdom, who bore the cloister-name of Hui Shen, i.e., Universal Compassion, to the present district of Hukuang, and those surrounding it, who narrated that *Fusang* is about twenty thousand *li* in an easterly direction from Da-han, and east of the Middle Kingdom. Many *Fusang* trees grow there, whose leaves resemble the *Dryanda cordifolia*; the sprouts, on the contrary, resemble those of the bamboo-tree, and are eaten by the inhabitants of the land. The fruit is like a pear in form, but is red. From the bark they prepare a sort of linen which they use for clothing, and also a sort of ornamented stuff. The houses are built of wooden beams; fortified and walled places are there unknown. They have written characters in this land, and prepare paper from the bark of the *Fusang*. The people have no weapons, and make no wars; but in the arrangements for the kingdom they have a northern and a southern prison. Trifling offenders were lodged in the southern prison, but those confined for greater offences in the northern; so that those who were about to receive grace could be placed in the southern prison, and those who were not, in the northern. Those men and women who were imprisoned for life were allowed to marry. The boys resulting from these marriages were, at the age of eight years, sold as slaves; the girls not until their ninth year.

If a man of any note was found guilty of crimes, an assembly was held; it must be in an excavated place. There they strewed ashes over him, and bade him farewell. If the offender was one of a lower class, he alone was punished; but when of rank, the degradation was extended to his children and grandchildren. With those of the highest rank it attained to the seventh generation.

The name of the king is pronounced *Ichii*. The nobles of the first-class are termed *Tuilu*; of the second, *Little Tuilu*; and of the third, *Na-to-scha*. When the prince goes forth, he is accompanied by horns and trumpets. The color of his clothes changes with the different years. In the two first of the ten-year cycles they are blue; in the two next, red; in the two following, yellow; in the two next, red; and in the last two, black.

The horns of the oxen are so large that they hold ten bushels. They use them to contain all manner of things. Horses, oxen, and stags are harnessed to their wagons. Stags are used here as cattle are used in the Middle Kingdom, and from the milk of the hind they make butter. The red pears of the *Fusang*-tree keep good throughout the year. Moreover, they have apples and reeds. From the latter they prepare mats.

No iron is found in this land; but copper, gold, and silver are not prized, and do not serve as a medium of exchange in the market. Marriage is determined upon in the following manner: The suitor builds himself a hut before the door of the house where the one longed for dwells, and waters and cleans the ground every morning and evening. When a year has passed by, if the maiden is not inclined to marry him, he departs; should she be willing, it is completed. When the parents die, they fast seven days. For the death of the paternal or maternal grandfather they lament five days; at the death of elder or younger sisters or brothers, uncles or aunts, three days. They then sit from morning to evening before an image of the ghost, absorbed in prayer, but wear no

mourning-clothes. When the king dies, the son who succeeds him does not busy himself for three years with State affairs.

In earlier times these people lived not according to the laws of Buddha. But it happened that in the second year-naming 'Great Light,' of Song [458 CE], five beggar-monks from the kingdom of Kipin [in northeastern Afghanistan] went to this land, extended over it the religion of Buddha, and with it his holy writings and images. They instructed the people in the principles of monastic life, and so changed their manners.

Source: Translated by Charles G. Leland in *Fusang: The Discovery of America by Chinese Buddhist Priests in the Fifth Century* (New York: J. W. Bouton, 1875), 25-29.
JasonColavito.com

The legend of *Fusang* ties together alternate histories, speculative cartography and cross-cultural stories that lend a historical realism to the social histories of Chinese and indigenous relations today. In short, history is written according to the loudest voice heard. This brings into question who writes the history that is taught at school.

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